2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

Milk is the chief nutriment of the Rwala. Many families live exclusively on it for months at a time; they suffer hunger when there is no abundant pasture and the camels accordingly have little to eat. As they cannot then provide themselves with other food in the interior of the desert, they seek it in the settled territory. The Rwala say: "We feed our children on the sour milk of our camels, *mesažžemin 'ejâlna min leben ḥelâlna.*"

FIG. 22—A water trough, *ḥawz*, on a camel (see p. 71).

WHEAT AND OTHER GRAINS

The Bedouins are convinced that the *fellâḥin* are obliged to supply them with food. Everywhere the remark may be heard: "The *fellâḥ* must provide food for the Bedouins, *al-bedw 'ejšathom 'ala-l-fellâḥ.*" If the *fellâḥ* does not give it to them of his own free will, they have the right to take everything they find, and therefore they declare: "Take from the *fellâḥ* whatever ye find (or like), *ḫod min al-fellâḥ mâ lâḥ.*"

Before the Rwala depart into the interior of the desert, *ješarrežûn*, they provide themselves with wheat necessary for sustenance. The allowance is one load per person, the load being the amount carried by a camel, about 150 kilograms. In addition to this the ordinary Bedouin carries an additional load for his guests. The head chief usually has fifty to sixty loads of flour and wheat, because he has to feed not only numerous guests but also many of his fellow tribesmen whose supplies enemies have stolen. These are known as *ṣa'ûf* or *ḥalâl*. The men go from tent to tent and feed as guests; the women beseech the mistress of the tent: "Give me supper, little sister! give me supper! *'ašîni jâ ḫajje 'ašîni.*" When they receive the wheat they carry it to the children and the sick.

From the wheat is prepared every day a food called *'ejš*, bread being rarely baked. The tribesmen grind the wheat grains themselves, only the chiefs taking milled flour into the interior of the desert. The Rwala do not believe that milled flour is genuine wheat, for they say: "Wheat is genuine only as long as it is in grain, al-ḥamḥ alli ba'ad ḥabben ṣaḥiḥ."

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

276, 539x dueling. 7. *Kûz* is a pear-shaped earthen vessel, used for measuring butter. The men who sell butter are misers. The butter should be consumed in the tent.

Ḥmâr abu 'Awwâd knew the first two verses. According to him, the second one runs as follows:

aladḏ w-aḥla min naba kill mambûz
'aẓmen towli jeṭred na'âse.

More pleasant and sweeter than the word sent by a full-hipped maid
Is the little bone which pleasantly repels slumber.

[824] Tumbac, *Nicotiana persica*, Lindl., is smoked in a water pipe by certain chiefs only. The common Rwala think that tumbac is injurious to the health and also stupefies the powers of observation. Often have I heard the verses:

Jâ šâreb at-tumbâk šârebk lâ ṭâl
ajjâk w-ajji wâḥeden ḥâl dûneh.

O thou who smokest tumbac! if thou smokest long,
Woe to thee and woe to me, for there is one who is drawing near.

Thus spoke a woman of the 'Aǧmân tribe, who camp on the Persian Gulf, to her husband, who could not, even at night-time, part with his water pipe, *narkîle*. Angered by this habit, she reminded him by that verse that she might find some one to take the place of the husband who loved nothing but his tumbac. No sooner had the Bedouin heard these words, than he threw the water pipe on the ground, seized his saber, and asked the woman to explain the verse. She hesitated at first, but, realizing that the husband was greatly excited, she said:

Šarrâbt at-tumbâk ma'hom fuẓa bâl
elja ṭâl šâreb wâḥeden jeḳaṣrûneh.

Those who smoke tumbac have a big heart,
If one smokes too much, he must be warned.

The man pondered over her words, became calmer, and promised not to smoke as much as before.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

776 823 time after this, *'okob mišwâr*, I heard singing and the beating of a drum. This time I looked up with more attention — and there, right before me, shadows of dancing girls were flitting. And yet there was no camp near. The girls went within a stone's throw of me, beckoned to me, smiled, and tried in various ways to draw me towards them. But I pressed my face close to the ground and hugged it as tight as I could with my whole body so as to see and hear nothing. Then I fell asleep."

A Rwejli was riding at night through the al-Ḥadîṭa ruins in the Sirḥân depression. Suddenly he heard the voices of women rejoicing, *zaṛârît*, and calling: "Welcome to thee! welcome to thee! *jâ hala bak jâ hala*." A little while afterwards he was surrounded by pretty girls who asked him to dance with them, but when our Rwejli pronounced, *samma*, the word Allâh, the girls suddenly vanished.

At another time a small troop of migrating Rwala arrived late in the evening at al-Ḥadîṭa. As there was good pasture in the neighborhood they pitched their tents and, being very fatigued by their long march, lay down to sleep, from which they did not awake till the sun was up. But their surprise may be imagined when on rising they found their tents struck, rolled together, and ready to be loaded on the camels. They loaded them with all the speed possible and at once rode from a place evidently inhabited by malevolent *ǧinn*.

●824 776 In every tree and bush of the *sidr* and *'awseǧ* variety there lives a spirit, and for this reason the wood of these thorny trees and bushes must not be used for fuel. Where the *sidr* trees grow in a cluster, the *ǧinn* have their gardens, as for instance at al-Obejjeẓ, Sejdarân, and al-'Âmeḏ.

776 854 Some of the earthly spirits are given to harming men and take on various shapes for that purpose. They have various names. Of these most dreaded by the Bedouins is a female spirit called *sar'at aš-šibe*. In appearance she is a tall thin woman wearing a dress made of leather. This spirit wanders about the desert from camp to camp, looking for children. If she hears a child crying, she crawls near, gropes about for it with her hands till she finds it, then catches it, and runs with it to her own kin. There the child is torn partly open, its blood sucked by all the spirits present, and its flesh devoured raw. Therefore mothers try to frighten their crying child with the warning: "Keep quiet or *as-sar'a* will come for thee!" To protect a child from the spirits the Rwala women